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THE Righteous Mans death LAMENTED.

A SERMON

PREACHED

At St. *Austins*, *London*, *Aug.* 23. 1662,

AT THE

Funeral of that Eminent Servant of Jesus Christ,

Mr. SIMEON ASH

Late Minister of the Gospel there.

By EDMUND CALAMY, B. D.

The memory of the just shall be had in everlasting remembrance, Psal. 112. 6.

London, Printed in the year 1662.

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RBX

To the READER.

AS the *Words of Dying Men are remarkable, so the words spoken of at the Funerals of dead Ministers are most observable. Now Reader, this Sermon claims thy serious perusal upon both these accompts; for as the Minister whose funeral he preached was dead, so the minister who preached it was civilly dying; for it was the last Sermon but one that the Reverend Author of this Sermon preach'd. Thus two Lights were put out together, although in a different manner; the one, his*

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THE

Righteous Man's death

LAMENTED.

A

SERMON

PREACHED

At St. Austins, London, Aug. 23. 1686.

AT THE

Funeral of that Eminent Servant of Jesus Christ,

Mr. SIMEON ASH

Late Minister of the Gospel there.

By EDMUND CALAMY, B.D.

The Righteous shall be had in everlasting remembrance, Psal. 112. 6.

LONDON, Printed in the year 1686.

RBX

To the READER.

AS the Words of Dying Men are remarkable, ſo the words ſpoken of at the Funerals of dead Miniſters are moſt obſervable. Now Reader, this Sermon claims thy ſerious peruſal upon both theſe accompts; for as the Miniſter whoſe funeral he preached was dead, ſo the miniſter who preached it was civilly dying; for it was the laſt Sermon but one that the Reverend Author of this Sermon preach'd. Thus two Lights were put out together, although in a different manner; the one, his

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light (as to us) is put under a clod of earth, and the other is put under a Buſhel.

I will not ſay, this Sermon is in every word the ſame in publication, that it was in preaching; but this I ſhall ſay, I do not know, that there is one Cubit added to its Stature.

Thy *Friend* and *Servant*,

M. D.

ISAIAH LVII. Ver. 1.

The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous are taken away from the evil to come.

WE are here met this Evening, to perform the last Office of Love for an eminent and ancient Servant of Jesus Christ, and excellent Minister of the Gospel, Mr. *Simeon Ash*, one who hath formerly performed this Office for many other Ministers; and now we are met to perform this Office for him; and it is not long before others will meet to perform the same office for us; so frail, so brittle, and so uncertain is the life of man.

Now the Text that I have chosen, is suitable for this occasion: For this Reverend Minister was first a righteous man; he was righteous in an Evangelical sence, he was one that was justified, and sanctified. Secondly, He was a merciful man, both in an active and passive sence; he was one that shewed mercy to the distressed Members of Jesus

Christ, and he was one to whom God shewed mercy; this righteous and merciful man is now perished, as to his outward condition, not as to his everlasting condition; but as to his outward bodily condition he is perished, and he is taken away; the word in the *Hebrew* is very emphatical; *mercifull men, Colliguntur*, are gathered, it is the same word that is used concerning *Josiah*, 2 *Kings* 22. 20. *Thou shalt be gathered to thy Fathers, and go to thy grave in peace, and shalt not see the evil that I will bring upon this Nation.* This godly and righteous man is now gathered, as ripe Corn in the Barn of Heaven; he is taken away from the evil that is to com, from the beholding that evil that is coming upon the sinful World; he is taken away in mercy, that he may not be troubled with the troubles that are coming upon many; he is taken away from the evil to come.

And thus you see how suitable the Text is to the occasion; there is only one particular that I desire may prove unsuitable; for *the righteous and merciful man* in the Text, *perisheth, and no man considers, nor layes it to heart*; These words are *Verba Commentantis & deplorantis*; the words of the Prophet bemoaning the spiritual security of the people of *Israel*, chiding and reproving them for their spiritual Lethargy: Now I desire that this part may not prove suitable, but that all of you may lay to heart the death of this ancient, merciful, righteous man.

The Observations from the words are these Six.

First, *That the righteous man must perish as well as the unrighteous.*

Secondly, *That the perishing of a righteous man is nothing but his gathering to God, Christ, and the blessed company of Saints and Angels.*

Thirdly, *That a righteous man as long as he liveth, is the preservative of a Nation, and the supporter of a King-*

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dom; the Chariots and Horsmen of a Nation.

Fourthly, *The death of a righteous man is a Warning piece from Heaven, a Beacon set on fire to give notice of evil approaching.*

Fifthly, *That God doth on purpose take away righteous men, that they may not see the evil that is coming on a Nation.*

Sixthly, *That it is a great and common sin, not to consider and lay to heart the death of a righteous man.*

First, it is a common sin, and therefore it is let down in the greatest latitude; *the righteous perisheth, and no man layes it to heart*; that is, very few: *And merciful men are taken away, no man considering*: that is, very few.

2dly, It is a great sin; and therefore the Prophet *Jeremy* in the former Chapter calls to all the Beasts of the Field to devour, that is, all the Enemies of the Church to destroy the Children of *Israel*, because they drank strong drink, filling themselves with merriment, and promised themselves happy dayes, but did not consider that *the righteous were taken away from the evil to come.*

I shall begin with the first, *That the righteous perish as well as the unrighteous.*

How is it that the righteous perish? Not in their soul, they cannot perish so; nay, the truth is, they cannot perish properly in their bodies, for the bodies of the Saints never totally and finally perish; for the very dust of the Saints in the grave, is precious in God's sight, and they are asleep in Jesus, and by the power of Jesus Christ they shall be raised again glorious bodies: Nothing perisheth of a righteous man by death totally, and finally, but sin; and therefore the meaning of the word is, as *Maseulus* and *Justin* Martyr observe, *perit*, perisheth; that is, not according to the truth of the thing, but according to the opinion of the world; and the proper language of this expression

is this, *The righteous perish*, that is, the righteous must dye, and go down to the house of rottenness, as well as others, and that upon a four-fold account.

First, Because the righteous are included within the Statute of death as well as the unrighteous; *statutum est*. Heb. 9. 27. *It is appointed for all men once to dye*; the righteous as well as the unrighteous: Indeed it is true, Jesus Christ hath taken away the hurt of death, but not death it self; Jesus Christ hath disarmed death, made death like the Viper that fastened upon *Paul*'s hand, but did not hurt him; he hath made it like the brazen Serpent, that hath no sting, but a healing power in it; Christ hath sanctified death, conquered and sweetned death; at present we are all under the Statute of death, but at last this Enemy shall be destroyed, 2 *Cor*. 15, latter end.

2*dly*, The righteous consist of perishing principles as well as the unrighteous; the righteous are earthly vessels, made of dust; their foundation is in the dust; their lives are a vapour as well as the lives of the unrighteous.

3*dly*, The righteous must dye as well as others, because they have a body of sin that they carry about with them; for there is no man so wise, that lives and sins not, *Eccles*. 7. 20. Wherefore there is that which deserves death in a righteous man.

Lastly, and especially, The righteous must perish upon a peculiar account; *For if we had hope only in this life*, (saith the Apostle) *we are of all men most miserable*, and therefore they must perish to keep them from perishing; they must say as *Themistocles*, *Periissem nisi periissem*; they must dye, that they may rest from their labour; for here is not our rest, *Micah* 2. 10. There remaineth a rest for the people of God; there is no rest in this World; the word *quies* wants the plural number.

3*dly*, The righteous must dye, that they may have their

their reward, their Crown of glory that God hath laid up for them; they must first fight the good fight, and finish their course, and then they shall receive a Crown of glory.

3*dly*. They must dye, that they may be free from sin; for they shal never put off the body of sin, till they put off the body of flesh.

4*thly*. They must die, that mortality may be swallowed up of life, that corruption may put on incorruption.

5*ly*. They must dye, that they may be perfect in Grace.

Lastly, They must die, that they may see God face to face, and be for ever with the Lord, which they cannot do till they dye; therefore blessed be God that the righteous must perish. If a man should bring news to a righteous man, that he should always live on Earth, always be young, rich and healthful, it would be unwelcom news; for while we are in the body, we are absent from the Lord, and subject to sin; and therefore when *Peter* asked Christ what should be done with *John*, Christ tells him, *If I will that he tarry till I come, what's that to thee*? from henceforth there went a report abroad that *John* should not die, *John* 21.32. Now the Apostle himself was much displeased with this report, and look't upon it as a great affliction that he should not die, and therefore he himself confutes it; *But yet Jesus* (said he) *said not that he should not dye*; as if he had said, God forbid that I should not die.

Before I come to the Application of this point, give me leave to speak something to the second point, and so I shal apply them both together.

The second Doctrine is this, *That the perishing of a righteous man, is nothing but a gathering of him to God, Christ, and the blessed Society of Saints and Angels in heaven.*

This is contained in the second expression, *Merciful men are taken away*; the word in the Hebrew is *colliguntur*, they are gathered; it is exegetical of the former; they did

did not perish, but they are gathered to God and Christ; there is a great deal of excellency, & a magazine of sweetness in this expression, *they are gathered*; It implies two things:

First, That the righteous are in a scattered condition while they are in this World, and that three ways:

First, They are scattered among the wicked and ungodly of the World, as Sheep among Wolves, as Lambs among Lions, rent and torn in pieces, forced to wander up and down in sheep-skins and Goat-skins.

2*dly*, The righteous are scattered in the world one from another, and that two ways: 1. They are scattered by their different habitations; for the godly are forced to separate one from another, as *Lot* from *Abraham*. 2. They are scattered one from another by the cruel persecution of wicked men; and therefore you read *Acts* 8. that at that time when there was a persecution against the Church at *Jerusalem*, that *they were all scattered abroad*.

3*dly*, The godly are scattered in this life from the glorious presence of God in Heaven; indeed they are never scattered from the gracious presence of God, but sometimes they are scattered from the comforting presence of God; and as long as we live in this World, we shall be scattered from the glorious presence of God; for while we are in the body, we are absent from the Lord.

Secondly, This implyes a bringing of God's people out of this scattered condition; it is a gathering of the righteous out of this world into another, from a sinfull persecuted world, into a sinles glorious world, from diversity of dwellings on earth, to dwell altogether in one heaven; it is a gathering out of the reach of men and divels: a gathering them not only to the gracious, but to the glorious presence of God and Christ, and to the souls of just

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men made perfect, and to the general assembly of the first born, and to the city of the living God, the heavenly *Jerusalem*, where they shall live together, never to be scattered again. To understand this the better, let me offer 3 things to you, shewing you that the godly are gathered to God 3 wayes: In this life, at death, and at the day of judgment.

First, the righteous are gathered to God in this life, and that is at their first conversion; for by nature we are all aliens and strangers to God; scattered from any union or communion with God; not only scattered from the glorious, but from the gracious presence of God. God made man at first to enjoy communion with himself, but *Adam* lost this by his sin, and now we are all *Cains*, and Vagabonds, scattered from the love of God, and from union and communion with God; but when God converts any of the elect, he gathers them home to himself; for conversion is nothing but God's gathering them to himself in the second *Adam* that were scattered from him in the first *Adam*; the first *Adam* was a root of scattering, a root of separation from God; but the second *Adam* was a root of union and conjunction. Christ is the head, and all the elect are all gathered together in him, 1 *Eph.* 10. that he might gather together in one all things in Christ; so that conversion is nothing but a gathering of the elect of God to Christ by faith, and a gathering to one another by love and charity.

Secondly, Gods people are gathered at death; here they are gathered to Christ by grace, but at death they are gathered to Christ in glory; here they are gathered to God by hope, but at death by fruition; here Christ is gathered to us, he comes down, and dwells with us; but at death we shall be gathered to him, we shall go up, and be joynd with him. There's a great deal of difference between *esse cum Christo*, and *esse in Christo*; *esse cum Christo*, to be one

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with Christ is a Christians great security; but *esse in Christo*, to be one in Christ, it is a Christians great felicity: In this life we are gathered to God by faith, but at death by vision.

Lastly, we shall be gathered to God at the day of Judgment; it is called the day of the gathering of the Saints together; A day when all the Saints that are, have been, or shall be, shall all be gathered together. 2 *Thes.* 2. 1. I beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him at the great day; At the day of judgement we shall all be gathered together, and shall be all taken up to heaven, I mean all the righteous, and be ever with the Lord; and so much for the opening of the doctrine.

But here it may be objected; Are not the unrighteous gathered by death as well as the righteous?

I answer, it is true, the unrighteous are scattered in this life, and gathered by death as well as the righteous, but with a great deal of difference.

First, the wicked are scattered in this life, but they are scattered from God; but the godly are scattered for God and for a good conscience many times, as they at *Jerusalem* were scattered: The godly are scattered from the glorious presence of God in heaven; but the wicked are scattered from the gracious presence of God on earth. Again the scattering of the wicked is a curse to them, and it is threatned as a curse, *Levit.* 26. 32 I will scatter you among the heathen, and draw out my sword after you; and wherever the wicked come, in what part soever of the world the wicked are scattered, they bring the curse of God with them, and they bring the judgments of God on Towns or Cities where they are, as plauge, famine, and sword, and all miseries. But the godly, when they are scattered, they are scattered as a blessing; into what

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Country or Town soever they come, they come as a bleſſing, they come like a ſhip laden with corn, to a Town ready to periſh with famine; they come as a bleſſing four ways.

Firſt, by their prayers, to pray down a bleſſing on the place where they come.

Secondly, they come as a bleſſing by their holy life and converſation, that is a loadſtone to draw others to holineſs.

Thirdly, they come as a bleſſing by their holy adviſe and counſel that they give to the place where they come.

Nay fourthly, their very preſence is a bleſſing; as long as *Lot* was in *Sodom*, *Sodom* could not be deſtroyed; ſo long as *Paul* was in the ſhip, the three hundred could not be drown'd. So that the godly come as a bleſſing where-ever they are ſcattered; but the wicked are as chaffe ſcattered by the wind, and they are ſcattered as the duſt of the earth: You know when the duſt is ſcattered, it gets into mens eyes and blinds them, and falls upon their cloaths and ſullies and defiles them; ſo the wicked, where-ever they are ſcattered, they defile the place where they are ſcattered. The godly are as planets, that wander and move from one part of heaven to another, carrying light to the world.

Secondly, as the wicked are ſcattered while they live, ſo when they dye, they are gathered, it is true; but how? not to *God*, and Chriſt, and his Angels, but they are gathered to the divel, and his Angels, and to damned ſpirits: not as bundles of wheat into the barn of heaven, but as bundles of tares to be burned for ever in everlaſting fire.

Now, if the righteous periſh as well as others, and if their periſhing be nothing but a gathering to *God* and Chriſt; then,

Firſt, learn hence the preciouſneſs of every righteous man; the great *God* will not gather things of no value;

great men do not use to gather chaffe and straw; and therefore, when God saith of *Josiah*, I will gather thee to thy Fathers, it was a sign he was a precious pearl worth the gathering, and of a high value and account in the sight of God: and so is every true child of God; right dear and precious are they in the sight of God, both living and dying; they are bought with a great price: not with gold and silver, and other corruptible things, but they are bought with the precious blood of the Son of God: They are as precious to God as the apple of his eye; so precious that he hath given Christ for them and to them: so precious that he called them his Jewels, his peculiar treasure, *Jedidiahs*, and therefore God will not suffer them to perish, but gather them to himself before the evil day come, as the husbandman gathers in the corn before the beasts go out into the field.

Secondly, Learn here what reason we have to be comforted in the death of a righteous man or woman, because their death is not a perishing, but a gathering to God and Christ, and the society of Saints and Angels. The death of a righteous man is no more then if a Merchant that hath abundance of Jewels in a far country, should send for them home. Why death to a righteous man is nothing but Gods sending for his Jewels home. Such a phrase there is in *Mal.* 3.17. In the day that I make up my Jewels, they shall be mine. In this life they are imperfect Jewels; they are like gold in the oar, mingled with a great deal of drosse; and death is nothing but a perfecting of these Jewels; death is nothing more; and God doth nothing by death, but as a gold-finder gather up all his ends of gold and silver: It is nothing but just as if a Father should send for his Son home that had been a long while absent from him to his own House; it is a carrying us to our Father's house: And therefore let us be comforted when

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our righteous Friends dye; though their death be matter of sorrow to us, in regard of the loss that we sustain by their death; and because their death is a Warning piece of evil to come; yet in regard of them we have no cause to mourn. I speak this to those that are related to the righteous when they dye: Did you ever hear of a Husbandman that mourned for the carrying of his Corn into the Barn? or a Jeweller mourn for making up of his Jewels? Let us mourn rather that we are left scattered among the wicked of the earth, and from the glorious presence of God and Christ; and let us mourn for those that are scattered from Christ, and from grace; and for those that whilest they live, are scattered, and when they dye, are gathered to the Devil and his Angels: Let us not mourn for those that dye in Christ, but let us mourn for those that live out of Christ; let us not mourn over the body that the soul hath left, but let us mourn over the soul that God hath left.

The third Use is of Consolation to all the people of God in reference to evil times that are coming upon us, or to the evil of times. Whatever befalls a Child of God in this life, though he be scattered by wicked men, from *England* into other Forreign Countreys, though he wander up and down in Desarts and Wildernesses, though he be scattered from house to prison, yet there will be a gathering time shortly, there will a time come when all the Saints shall be gathered to Christ, and to one another, never to part any more. The death of Gods people is not a perishing, but a gathering; comfort your selves therefore with these words, against the fear of death: look upon death as a gathering, as a gathering to Christ: You are here as *Daniel* in the Lyons Den, as *Jeremiah* in the Dungeon: yet there will come a gathering, and if you dye in a good cause, you shall not perish, but be gathered to Christ, and to his Saints and Angels.

But you will ſay, *If I were ſure when I dy, that I ſhould be gathered to Chriſt, to live for ever with him, this would be matter of great conſolation to me, but you told me, the wicked are gathered by death as well as the godly, how ſhall I know whether (when I come to dye) I ſhall be gathered to the Devil and his Angels, or to Chriſt and his Angels? How ſhall I know whether I ſhall be gathered at death as a bundle of tares to be burned in Hell, or as a bundle of wheat to be carried up into the Barn of Heaven?*

I anſwer, You may know it by four things.

Firſt, If you are righteous, then you ſhall be gathered to Chriſt at death, *for the righteous ſhall go in to eve laſting life*: Heaven is entailed upon righteous men by righteouſneſs I mean the imputed righteouſneſs, and the imparted righteouſneſſe of Jeſus Chriſt: I wave the explication of them, becauſe time will not give leave. *Know ye not* (ſaith the Apoſtle, *that no unrighteous man ſhall inherit the Kingdom of God*? Damnation is entailed upon unrighteous men.

Secondly, If you are merciful, the merciful man ſhall be gathered to Chriſt, if you are one that is full of bowels of compaſſion to the diſtreſſed Members of Jeſus Chriſt, for Chriſt hath ſaid it, *Bleſſed are the merciful, for they ſhall obtain mercy*. Now if you are hard hearted, covetous, worldly-minded, remember that Text, *He ſhall have judgment without mercy, that ſhews no mercy*.

Thirdly, He that is gathered to the ſecond *Adam* by faith in this world, ſhall certainly be gathered unto Chriſt by viſion in the other world, Chriſt Jeſus will ſave all his members, and you muſt know, that Faith is a tranſplanting Grace, it is not onely a heart purifying, but a world-overcoming grace, it takes a man out of the old *Adam*, and puts him into the new *Adam*, it takes a man out of the root of ſcattering, and puts him into the root of union

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and conjunction: Wherefore you that are now joined to Christ by faith here, shall be joined to Christ in glory hereafter: But now you that are Vagabonds, *Cains* and Aliens from the life of God, and from the life of Grace: You that are wooden Members, wooden Legs in Christs body, that have no real conjunction with Christ, you shal not be gathered to him in glory.

Lastly, If you are gathered here to the Saints by love, then you shall be gathered to the Saints in Heaven, and to the everlasting enjoyment of God with them to all eternity. Consider this, Every man shall be gathered (when he dies) to those whom he delights, and chooseth to keep company with while he lives in this world: If you are gathered to the wicked in love and affection here, you shall be gathered to them at death in Hell and destruction, for it's pity companions should be parted: Wheat must to Wheat, and Tares to Tares, for Wheat and Tares shall not be bound together at the last day.

The last use is of Exhortation: If the righteous must perish, and if their death be nothing but a gathering, then take this threefold Exhortation.

First, Let us labour to make the best use we can of our godly Friends and Ministers before they are gathered, let us do as *Elisha* did, he was told that his Master *Elijah* was to be taken up to Heaven, and therefore he would never leave him till he had got the spirit of *Elijah* doubled upon him: If *Elisha* had not thought that *Elijah* would have been taken up that day, he would never have followed him so punctually and inseparably as he did. O beloved, did you believe that text, *Zach.* 1. 5. of which we have often had experience, *your fathers, where are they; and the Prophets, do they live for ever?* Indeed if they did live for ever, we might get good from them when we please, because we are sure never to lose them; but they live not for

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ever, but must perish, and be taken up to heaven: And therefore whilst we have them, let us make what use we can of them, before they be taken away from us. It is a great fault among the people of God, that they make no more use of their godly Friends and Ministers. I have known many that have godly Relations that have died, that it hath been the greatest burthen on their Consciences, that they got no more good by those godly Relations while they lived. Many of us deal with our Ministers as we do with a strange sight that is to be seen near our doors; we are not much solicitous when we see it. But a stranger that comes from a far Countrey, is curious, and very carefull presently to see it. So do we in this City especially, I have had experience of it by being here many yeares; strangers that come out of the Countrey, many times get that good by a Minister, that his own people do not, because they think their Minister is continually with them: But a stranger knows he is there but for a day, and he hears so, that he carries Christ home with him, and a great deal of consolation also. Beloved, this is a great fault; I beseech you remember, the righteous must be gathered; let us therefore do with them as we do with Books that are borrowed; if a man borrows a Book, he knows he must keep it but for a day or two, and therefore he will be sure to read it over; whereas if the Book be a mans own, he layes it aside, because he knows he can read it at any time. Remember, your Ministers are but lent you, they are not your own, and you know not but God may take your *Elijahs* from you this night: Therefore make what use you can of them, while you have them.

2*dly*, Must the righteous be taken away? Then let the righteous make conscience of doing what good they can before they are taken away. Beloved, if it were possible for the godly to grieve in Heaven, this would be their greatest

greateſt ſorrow, that they have done God no more ſervice here upon Earth. Be wiſe for God, O ye righteous; do as old men do that have rich places and offices; they labour to buy the reverſion of their places for their children: ſo muſt you to whom God hath given great gifts and graces, labour to propagate your gifts and graces, that there may be no loſs by your death. Obſerve the care of St. *Paul* the aged in his exhortations to *Timothy*, 2 Tim. 4 5, 6. *Watch thou in all things, endure afflictions, do the work of an Evangeliſt, make full proof of thy Miniſtry*: why ſo? *for I am now ready to be offered, and the time of my departure is at hand*: and therefore work thou, ſee that thou endure affliction, preach the Goſpel as becomes a Miniſter of the Goſpel, that there may be no loſs by my departure: ſo in 2 *Tim.* 2. 2. *The things that thou haſt heard of me among many witneſſes, the ſame commit thou to faithful men that ſhall be able to teach others alſo*. Hath God committed any thing to you? a treaſure of Learning or grace? commit it to young Miniſters, that they may commit it to others, that ſo there may be a ſucceſſion of gifts and graces: Do as Phyſicians do, that labour to communicate their skil to their Children, and to others: ſo ſhould we, that ſo there may be a ſucceſſion of godly ones, that godlineſs may be entailed upon us and our Relations.

Thirdly and laſtly, let us all labour to be ſuch, that when we die, when we come to be gathered, we may be gathered to Chriſt, and his Angels; and not to the Divel, and his Angels. And for that purpoſe, let us labour to be merciful and righteous, and let us be gathered to Chriſt by faith, and to one another by love and dear affection: and then we ſhall be gathered at the great day to Chriſt, and the bleſſed company of *Saints* and *Angels*.

There are Four Obſervations yet behind, but I muſt wave them at this time.

I have

I have now another Sermon to preach, and I cannot without injury to you that are alive, and without wrong to the memory of my dearly beloved brother, but speak something of him at whose funeral we are met this evening, no so much for his commendation, he needs it not, but for our imitation: It is pitty, great pitty something should not be said, that this reverend Minister though dead, may yet preach this night; and I have so much to say of him, that I know not where to begin; and when I have begun, I hardly know how to make an end: I must confess the little time allotted me for the providing for this solemn work, and the necessary avocations in this little time, have hindered me from informing my self about his breeding and manner of education at *Emanuel Colledge* under Mr. *Stooker*, and his excellent carriage and converse with Mr. *Hildersam*, Mr. *Dod*, Mr. *Ball*, Mr. *Langley*, and other Ministers, famous in their generations; and the many pressures and hardships that he suffered in those parts and times, for the keeping of his conscience pure from that which he counted sin; and therefore I must draw a vail over that part of his life, and confine my discourse only to the time since his coming to live with us in *London*, which is about the space of twenty two, or three and twenty years; all which time, I have had the happiness to be intimately acquainted with him, insomuch as that I can freely and clearly profess, and that with a sad heart, that I, and many others, have lost a real, wise, and godly friend, brother, and fellow-labourer in the Lord; the Church hath lost an eminent member, and choice pillar: and this City hath lost an ancient, faithful, and painful Minister; who by his prayers and holy life, did seek to keep off the judgments of God from falling upon us; and the less sensible the City is of this loss, the greater is the loss. I fear we may too truly repeat the words in the Text, *The righteous perisheth, and no man lay it to heart; and merciful*

merciful men are taken away, none considering that the righteous are taken away from the evil to come. I have read of *Philo* the *Jew*, and by chance met with the same in the life of Saint *Ambrose*, that when they came to any City or Town, and heard of the death of any godly man, though never so poor, they would both of them mourn exceedingly, because of the great loss that place had by the death of that godly man, and because it was a warning-piece from God of evil approaching But we have had many godly men, and godly Ministers, taken away of late, and yet I fear me, but few lay it to heart; and therefore as I said, the loss is the greater to this City, because it is so little sensible of it. It is a great loss also to his Relations; his wife hath lost a dear and loving husband, his sister a dear brother, his Parish and Congregation a faithful Pastour.

The ministerial Excellencies of many Ministers were collected & concentred in one *Simeon Ash*, he was a *Bezaleel* in Gods Tabernacle, a Master-builder, and old Disciple, a *Polycarpe*, a Christian of long standing in the School of Christ, a burning and a shining light, one whom many Ministers and other good Christians called Father, insomuch that it was a common Proverb in this City, Father *Ash*; and I believe, many experimentaly lament over him, as the King did over the Propet *Elisha*; *My Father, my father, the chariots of Israel, and the horsmen thereof!* For he lived desired, and died lamented, not only in the city, but I believ in very many places in the Country where he was known. But more particularly, there were twelve excellencies that I observed in this reverend Minister, and my dear Brother, that were as twelve jewels or precious pearls in that crown with which God had crowned him: I shall name them for your imitation and benefit; he needs them not, for he is above our Eulogy.

The first and chief Jewel that I did beautifie and adorn

this our brother, was his ſincerity and uprightnes of heart; which indeed is not a ſingle grace, but the ſoul of all grace, and the interlineary that muſt run through all grace; for what is faith if it be not unfained? what will love to God profit you if it be not without diſſimulation? what is repentance worth if it be not in truth? as the body without the ſoul is a rotten carkaſs, ſo is all grace without ſincerity; this is the ſoul of all grace, this is the girdle of truth. Sincerity is that which girts all our ſpiritual armour together and makes them uſeful; what advantage is it to have the breaſtplate of righteouſneſs, the ſhield of faith, the helmet of hope, if they be but painted things? it is the girdle of ſincerity that makes all the other parts of our armour uſeful. Now this excellent grace of ſincerity was eminent in this our dear brother; he was a true *Nathanael*, in whom there was no guile; I mean, no allowed hypocriſie; and this was that which carried him through the pangs of death with a great deal of comfort; for he was able to ſay with *Hezekiah*, *Remember, O Lord, how I have walked before thee in truth, and with a perfect heart.* He could ſay with *Paul*, *This is my rejoycing, the teſtimony of my conſcience, that in ſimplicity and godly ſincerity, I have had my converſation in the world.*

Secondly, Another Jewel was his humility; this is a grace that he was cloathed withal, and it is a rare grace; for God dwells with the humble; he reſiſts the proud, but he gives grace to the humble. This Reverend Miniſter was low in his own eyes, and therefore very high in Gods eyes; he had a mean eſteem of himſelf, and therefore he was in high eſteem with God. He was as *Jacob* ſaid of himſelf, leſs then the leaſt of God's mercies, and therefore he was made partaker of the beſt of God's mercies. He was like an ear of corn, full of fruit, bowing down in thankfulneſs to God.

Thirdly, another Jewel was the fruitfulneſs, of his

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discourse; for it may be said of him, as it was of Christ, he went about doing good; wherever he went, he scattered his goodness; this all that knew him, know to be true. He was full of good discourse wherever he came; when I was with him in his sickness, he took occasion to complain much, and not without just cause; (God grant his complaint may make impression upon our hearts) he complained that it was a great fault among Ministers, that when they met together, they discoursed no more of Christ, of heaven, and of the concernments of the other world; and professed, that if God should restore him, he would be more careful in his discourse; and more fruitful then ever yet he had been.

Fourthly, another Jewel that beautified this righteous man, was his mercifulness; He was a merciful man, whic he manifested not only in his charity to the members of Jesus Christ, but in his frequent visiting of sick persons, and persons that needed his spiritual physick. I know not any Minister in the City more careful in visiting the sick then he was.

Fifthly, another Jewel was his prudence and spiritual wisdome; he was not only a pious and godly, but a wise and prudent minister; that had zeal for God, but knew how to mingle his zeal with discretion; discretion indeed without zeal is nothing but carnal policy; but zeal without discretion, is nothing but frantick fury; discretion without zeal will quickly eat out the heart of religion, and eat religion out of the heart. Zeal without discretion, is not a coal from the Altar, but a coal kindled by the wild-fire of passion, that is able to set a Nation on fire; but this reverend Mnister had zeal sweetly tempered with discretion.

Sixthly, Another Jewel was his patience; God was pleased to exercise him with long and great afflictions by reason of the Gout, that did often, especially of late years

affix him to his bed, and afflict him with great pain; but God was pleased to put his everlasting Arms underneath him, supporting him under all his pains, and giving him a great measure of patience, insomuch that in patience he did possess his soul, and patience had its perfect work in him.

The seventh Jewel was his high valuation of Jesus Christ; a written copy for us to follow, and for you his people also. Being with him in his last sickness, he exhorted me and other Ministers with him to preach much of Jesus Christ, and to speak to him of Jesus Christ; and he said, *when I consider my best duties, I sink, I dy; I despair; but when* I *think of Christ, I have enough, he is all, and in all.* I think these were his very words. *I desire* (said he) *to know nothing but Jesus Christ and him crucified. I account all things dung and dross, that* I *may be found in Christ:* To this effect he spake in the morning before the evening in which he died, speaking much of Jesus Christ.

Eighthly, Another jewel was his diligence in preaching the Gospel in season and out of season; in the time of his health he was a painful, laborious Preacher; one that did not Preach to tickle the ear, but to wound the heart; not to please, but to profit; not seeking the applause of the people, but the salvation of their souls: This all know to be true.

Ninthly, Another Jewel that did beautifie and adorn this Reverend Minister, was his excellent gift in Prayer; and herein he was very eminent, and did exceed many, nay I may say most of his Brethren: As *Apollos* was mighty in the scriptures, so was he (as you all know) mighty in Prayer; he was a *Jacob*, very skilful in wrestling with God, like *Moses* he often stood in the gap, and at most Fasts in the time of his health, he was the Minister that was chosen to conclude with Prayer; and this heightens the loss

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that we sustain by the death of this godly Minister, because we have lost the benefit of his Prayers, which is an invaluable loss; for though I doubt not but he prays in Heaven for the Church in general, yet I believe he prays not for any in particular, as not knowing what our condition is; *For Abraham knows us not*; for the Saints in Heaven know not what is done upon earth. The losse therefore is the greater, because we have lost not onely a preaching, but a praying Minister: And give me leave to add, that this excellency in this Minister, is sufficient to prove, 1. That there is a gift of prayer, which some against all reason do deny. 2. That conceived prayers when uttered by one that hath the gift of prayer, are not in vain *Tautologies*, or empty repetitions, and a rate of nonsence as some unjustly charge men with; but they are the breathings of God's Spirit, that pierce not onely into the ears and hearts of the hearers, but into the ears and heart of God himself.

Tenthly, The next jewel was, He had great acquaintance and communion with God; for he was of a long standing in the School of Christ, and a good Proficient in that School. Much acquaintance he had with God, he was often in the Mount with God, and came down with his face shining, though he in his modesty did not see it; and when he came to dye, he was able to say as *Dr. Preston* did when he lay a dying, I *shall change my place, but not my company.*

Eleventhly, Another jewel was, his comfortable passage out of this world, dying with a great deal of calmness and serenity upon his Conscience; The morning before he dyed, *I heard him* say these words, *It is one thing to speak of Christ, and of Heaven, an another thing to feel the consolations of Christ and of Heaven, as* I *do*; clapping his hand on his breast. Another time I heard him say, *The comforts of a holy life are real, soul-supporting, and that he felt the reality of those comforts, and that by him we might know it was not in*

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gain to serve God. And I cannot forget this speech the morning before he died, I *am a little straitned, but I care no more for my life, then I do for this pill*: That which was said of old *Simeon*, Luk. 2. may be said of this Reverend minister, *Mr Simeon Ash*, who was a *Simeon*, a just and devout man, an old Servant of *Jesus Christ*, one that waited for the consolation of *Israel*; one that dyed, though not with Christ in his bodily Arms, yet with Christ in the Arms of his Faith; and when he died, could say as it is there, *Now Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.* Lastly, Another Jewel was his constancy and perseverance; he was not a Reed shaken with every wind, but as firm as a Rock: an immovable pillar in God's House: he was unchangeable in changeable times; in Religion he was a house built on a Rock, not on the Sand; and as he lived, so he dyed holily, even as the ancient Patriarks that dyed in the Faith, and endured faithfully unto the death.

Now this excellent Minister of Christ thus beautified with these jewels, is now perished as to his outward man, gathered to God, to Christ, and the blessed company of Saints and Angels. The application that I shall make of this Discourse, is this:

1. To us Ministers.
2. To you of this Parish and Congregation.

First to us Ministers. God hath of late years taken to himself many famous men: Seven of the Lecturers of *Cornhill* are dead, *Mr. Burroughs*, *Dr. Bolton*, *Mr. Sedgwick*, *Mr. Whitaker*, *Mr. Cranford*, *Mr. Vines*, and now *Mr. Ash*. I might name many other excellent Ministers that are dead, as *Dr. Gouge*, *Mr. Walker*, *Mr. Gataker*, *Mr. Marshal*, *Mr. Robinson*, and lately *Mr. Cook*, with many more: Now all these are warning-pieces from Heaven of judgements approaching; *For the righteous perish, and no man*

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layes it to heart; and merciful men are taken away, none considering that the righteous are taken away from the evil to come. Thus *Methuselah* dyed a year before the Flood: Now *Methuselah* in *Hebrew* signifies *a messenger of death.* Thus *Austin* dyed a little before *Hippo* was taken; and *Parens* a little before *Hiddleburg* was taken, and *Luther* a little before the Wars in *Germany* began. The death of the godly is like the separating of the Israelites from the tents of *Corah* and his company; like the taking of *Lot* out of *Sodome.* When the Israelites departed from *Corah* and his company, the earth swallowed them up; and when *Lot* departed out of *Sodome*, God rained down fire and brimstone upon them. Let the thoughts of these things cause us to provide our Arks, to get our *Zoar's.* Let it teach young *Samuel's* to rise up in the room of old *Ely's*; young *Elisha's*, in the room of old *Elijah's*, and young *Timothy's*; in the room of *Paul* the aged; that there may be a succession of Gospel Ministers to hold forth the word of life to this Nation. And let us labour to be inheritours of these twelve Excellencies, that beautified this our reverend Brother.

Secondly, Let me speak a few words to you of this Parish, the Auditors of this worthy Minister. There is scarce one man of a hundred, that understands the tye and obligation that is betwixt a Minister and his people. O the love and affection that ought to be betwixt them! *Paul* tells the *Galatians*, that they could a pluckt out their eyes for him if need were. *Chrysostome* tells us, that when *Miletius* was taken away by death from his people, their heart sunk with sorrow; and such love had they to him, that they called all their children by his name, and got his picture engraven on their rings. And I have read of *Chrysostome*, that when he was banished from his people, there was not a corner in the City, but was full of people weeping and lamenting. The loss of a godly Minister, is a publick loss, and therefore there ought to be publick mourning; it is a soul loss, and therefore, methinks, every one of you should weep and mourn; you have lost your common father, your spiritual shepherd; you have lost your eyes, your guide; and indeed it is you that are his flock that must commend your minister by practising that which he preached; saith the Apostle, 2 *Cor.* 3. 1. *Do we again begin to commend our selves, or need we as some others, Epistles of commendations to you, or letters of commendations from you? Ye are our Epistle written in our hearts, known and read of all men.* As if the Apostle should say, Do we need letters of commendation? is it necessary that we should spend time in commending our Ministry? you are our letters of commendation; your holiness and